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Hartford, April, 1849.

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a few weeks after its publication. The attention
of Superintendents and Teachers of Infant classes
is invited to the work.

BROCKETT, FULLER & CO.

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVIII.

HARTFORD, FRIDAY, OCTOBER 5, 1849.

NEW SERIES. VOL. XII. NO. 31

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE
CORNER MAIN AND ASYLUM STREETS.

TERMS.

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at \$2 per annum.

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agents becoming responsible for six or more copies.

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vertising in this city.

Communications intended for the paper should
be addressed to Burr & Smith, post paid.

Reply to the Pope.

A most remarkable document was published in
Rome just before the French took possession of the
city, and was circulated by thousands among the
citizens, entitled, "A Reply to the address of Pius
IX. in the Consistory of Gaeta, April 20, 1849.—
It was published by the *Circolo Popolare*, (Popular
Club) of Rome." Extracts from this remarkable ad-
dress have already appeared in the columns of the
Secretary, but we think we cannot gratify the taste
of our readers better by making further selec-
tions. It will be borne in mind, that this document
is the work of *Italians*; that it was written and
printed in Rome; hitherto the fountain head of pa-
pal corruption and ignorance. The sentiments are
purely apostolic; and the whole Reply goes to prove
that the *Circolo Popolare*, is a band of gospel chris-
tians, notwithstanding the fact, that they are now
hostile to the Pope and his cardinals, as heretics,
ranging beasts, and political disorganizers.—
The seeds of a genuine reformation are scattered
broadcast all over Italy, and it is not too much to
hope that they will yet spring up and yield fruit in
a hundred fold.—Ed. Sec.

"Aridity of power, the foolish ambition of
a small and puertile mind, weighed more
with you than the love of the people and the
sentiments of humanity. And what is
now most apparent in you? Is it not the
love of rule and unmeasured desire of tem-
poral power? Your natural disposition and
character are now plain to the whole world.
We can afford to smile, in these
days, at words such as, the right of sover-
eignty inherent in the apostolic chair, and in
the holy Roman Church. Every one
knows that the Apostles had no sovereignty,
and no one who calls himself a successor
of the Apostles can have any either.—
That a chair should have such a sovereignty
is a most strange thing, and reminds us of
the fable where Jove gives a log to be
king of the frogs. This language cannot
be borne."

"In vain do you exaggerate the disorders
of this our Government, and with foul lan-
guage descend to words of contumely,
calling Rome 'a den of raging beasts,'
and those who inhabit it 'apostates, heretics,
teachers of Communism and Socialism,
who endeavor to disseminate pestiferous
error of all kinds, to corrupt the calamities
she endures."

"Let us see if any such right of sover-
eignty belongs to the Church. We deny
it, in the words of the Testament of its
Divine founder. If He has said, and left
it in writing, that He, the true Head of this
Church, would have no kingdom of this
world, it comes of consequence that no
imitator or follower of his can claim any
such right in his name. Christ whom we
worship, warned his disciples not to assume
to themselves any title of dominion over
the people, as this was the prerogative of
the kings of the gentiles, who, in order to
exercise authority over them, are called
benefactors: 'But ye,' he said, 'shall not
be so.' (Luke xxi, 25, 26.) You would
be king in order to receive tribute from
your people, and the more they paid you,
the more you called them your most dear
children. Have you ever read in the
Gospel of St. Mathew, the dialogue between
Jesus Christ and St. Peter? You will find
it at chapter xvii. 25. These are the
words: 'When he was come into the house
Jesus prevented him, saying, what thinkest thou,
Simon, of whom do the kings of the earth
take custom or tribute? of their own
children, or of strangers?' Peter saith unto
him, 'Of strangers.' Jesus saith unto him,
'Then are the children free.' This proves
that children and subjects are not one.—
How, then, dare you calling yourself the
vicar of Christ, overthrow the Gospel, and
make us both subjects and sons? And this
you pretend to do by the power of the
Church. You have changed this word
Church to make it stand for ambition and
cupidity. While the Church was purely
Christian, she had no other possessions
than those of religion,—faith and the Spirit
of the Lord. Since she became Popish
(papist) she no more heeded these heavy
treasures, but turned her mind to world-
ly lusts, and became the slave of riches
and of power. If we were not able to
distinguish between Church and religion,
we should be led to believe that religion
herself had fallen from her own teaching,
since in the Church we see so many con-
tradictions that we cannot tell whether it
is the Church of Christ or his adversary.
And, amongst other things, we happen to
know what is the true meaning of this word
Church, which you and your acolytes re-
peat to us at every moment. Our parish
priest, we remember, used to teach us in
the Catechism, that Church means an
assembly or congregation of believers; and
since we are the believers, who assemble
ourselves, so we thought that we were
properly speaking, the Roman Church,
which is holy, and apostolic.

"He taught us to bless those who curse,
and to do good to those who hate us, to
pray for those who despitefully use us and
persecute us. (Matt. v. 44.) He was
given by God, not to condemn the world,
but that the world through him might be
saved. (John iii. 17.) He declares that
he is not come to destroy, but to seek and
to save that which was lost. (Luke xix.
16.) You began by cursing those who to
the last had blessed you, by hating those
who had done you good, and by despitefully
using and persecuting those who had
prayed for you. You, who alone might
have saved our country, and redeemed it
from its lost condition, have joined your-

self to her enemies, to condemn and destroy
her.

"And dare you call yourself the Vicar of
Christ! 'Is Christ divided?' Another
comes who contradicts the Christ of the
Gospel, the Christ of our fathers. His vic-
ar you certainly may be. And he, if
you please, for we will assuredly have nothing
in common with you,—neither our
country which you have betrayed, nor our
faith, which you have belied. Have a
church of your own, provided it be not
ours. Rule if you will—but not over us.
Go where you will, but dare not set foot
in this city, where everything accuses you,
judges you, condemns you. Who would
stain his eyes to behold a traitor! Who
would submit to be blessed with that hand,
stained yet with blood? Who would enter
the temple where stood that hypocrite,
who, while he was arranging and plotting,
for his base ends, a deadly revenge,
to be brought about by bombardment and
slaughter, dared to utter those words which,
to undeceive the present and to warn
future generations, we transcribe, although
with the greatest horror:

"Finally, most venerable brethren, we
resign ourselves entirely to the impene-
trable decrees of God, by which he works
out His own glory, while in the humility
of our heart, we render infinite thanks to
God for having counted us worthy to suffer
so many reproaches for the name of Jesus,
and having made us, in fact, conform to
the image of his suffering, we are ready in
faith, in hope, in patience, in weakness,
to endure the most bitter travail and grief,
and to lay down our very life for the church,
if with our blood we could repair the calamities
she endures."

"Let so much impudence of words, joined
with so much iniquity of action, close
forever the page, where, in characters of
blood, is written the perpetual downfall of the
Roman Pontificate."

Public Schools.

The State demands its ablest men for
Judges, Senators, and the like, and easily
obtains them. The business of educating
the whole generation of youth in the land
between four and sixteen is one of the first
importance, on which the destinies of the
nation depend. Common sense demands,
then, a class of men of superior powers,
with a generous development of all their
faculties, and especially masters of the
science and art of Education. Soon as
the people are satisfied of this, they can
have such a body of men at their disposal.
Until this is done, the State must suffer.—
It is easy to be penny-wise and pound-foolish,
and it seems to us that the system of
small salaries for schoolmasters hitherto
pursued, even in New England, is like sacri-
ficing a whole cloak of velvet to save the
end of a farthing candle.

Compare the attainments of a child of
fourteen, trained in one of the common
schools, say of Boston, and another of equal
age and capacity trained under the care of
the most judicious and skillful teachers of
that city, and what a difference; a differ-
ence not only in the amount of positive
knowledge acquired, but still more in the
actual development of faculties. The one is

ten times better educated than the other;
the difference arising solely from the fact
that one has had the discipline of a super-
ior person, and the other not. Yet it is
possible to make every public school in the
land better than the best private school
now in it; the people will have never done
their duty until this is attained. It were a
bad thing that the children of the rich
should grow up with little knowledge, lit-
tle possession of their faculties: but it is

worse still that the children of the poor
grow up in this state, for in adult years
they cannot command for themselves
the educational resources so easy to the man
who has enough of both time and money,
which commands also the time of other
men.

The services of women cost less than
men; educational ability, also, is more com-
mon amongst women, and therefore it is

easier to obtain for the common schools
equivalent of the services of women.

If you appeal to the religions of the
canons, we stand on the same ground as
the Abbe Degouy followed, after whom spoke

Mr. Walker, Member for Massachusetts,
in the United States Congress. M. Bo-
denken, a German, (the first who had spoken
in support of arbitration,) came next in support of the
principles of arbitration and universal peace.—
Mr. Villedocq then ascended the tribune, and commenced to read a speech in which, to the astonishment of the meeting, he de-
fended war, contending that it

CHRISTIAN SECRETARY.

Christian Secretary.

HARTFORD, FRIDAY, OCT. 5, 1849.

Louis Bonaparte and the Pope.

The only item of intelligence of importance by the last steamer, is the letter of Louis Napoleon to M. Edgar Nly, in relation to the policy of France towards Rome. The President says:

"The French republic has not sent an army to Rome to put down Italian liberty, but on the contrary to regulate it by preserving it against its own excesses, and to give it a solid basis by replacing the pontifical throne the prince who from the first had boldly taken the lead in all useful reforms. I leave with pain that the benevolent intentions of the holy father, as well as our own actions, remain sterile in presence of hostile passions appears to be to make proscription and tyranny the basis of the Pope's return. Say to Gen. Rostolan from me, that he is not permitted to be committed which can lower the character of our intervention. I thus sum up the restoration of the Pope's temporal power—a general amnesty, the secularization of the administration, the code of Napoleon, and liberal government."

This latter has, doubtless, been brought before the public for the purpose of producing an effect on the minds of the dissatisfied subjects of Louis Napoleon; but whether he really designs to carry out the policy here laid down is to us, questionable. The London Times, in an able article on the subject, maintains that the government of France is fairly committed by it; for it is evidently asserted that it was written with the advice and consent of the French cabinet. If so, the Pope will stay away from Rome for the present, for he will not consent to return with his wings clipped in this fashion. His temporal power, under these restrictions, would be a mere nullity. His pride would be humbled too much by consenting to return to Rome under such circumstances.

But we doubt the sincerity of the French President. The history of the man, previous to his election as President of France, shows him to be a worthless fellow, a miserable gambler, who got his living by cheating others. He was frequently drunk in the streets of Milan, and was known as a notorious libertine. These stories are reported of him without qualification by those who profess to know the history of his life. He now finds himself in the Presidential chair of France, and we have been satisfied, almost from the first, that he means to retain his power for life, if possible. The very tone of this letter exposes his feelings—*"I thus sum up the restoration of the Pope's power," &c.* Nothing is said about the French Republic—noting about the action of the National Assembly; he neither sees nor regards any one but himself, and he speaks as though he were already the Emperor of France—I, Louis Napoleon, will do thus and so. We are free to confess that we have no confidence in his promises. His future policy will be known only by his acts; but while the future course of this would-be Emperor is shrouded in darkness, it is quite evident that the Pope is placed in a very unpleasant and uncertain position by his alliance with such a man. It is not at all surprising that he is anxious to change his position from French to Austrian protection.

The Madison Controversy.

The following communication from Prof. Eaton will close the discussion, so far as the Christian Secretary is concerned, in relation to the removal of Madison University. We felt it was due to Prof. Eaton to give his article a place, after publishing the communication of "Nous Verrons."—We wish to deal fairly by our friends in the State of New York, and should "N. V." feel it to be his duty to reply to Prof. E., we will allow him the privilege of making such explanations as the circumstances of the case may seem to require; but we must here close the controversy in regard to French and Austrian protection.

A call has been issued by a committee empowered to do so, for a general convention of Baptists in the State of New York, to be held at Albany on the 9th of Oct. inst., for the purpose of arranging this question amicably, if possible. We hope they will succeed, and that this vexed question, which seems to threaten the very existence of the University, may be adjusted to the satisfaction of all parties.

BRO. EDITOR.—I have read with unfeigned sorrow a communication in your paper of the 14th ult., over the signature of "Nous Verrons," and as I know, from personal knowledge, that serious statements are made in that communication, unjustly reflecting upon the character of Baptist brethren, I trust you will allow me room for a reply. There has full enough of bitterness been infused into the removal controversy, and I could wish that "Nous Verrons" had chastened his spirit to a more kind and Christian tone before he penned his communication for your excellent paper. If he has succeeded in clearing "his own brethren" from the imputation of a "partisan spirit"! I greatly mistake if it has not been at the expense of fixing it upon himself. How else can we account, except on the supposition of some "strange fire" in the author, for the length and severity of his animadversions upon the short and incidental paragraph of "W. T. B." contrasting the election of the past, with that of the present year? It is not denied that the former was managed and conducted to its issue with special reference to the consummation of the removal project, and without regard to the interests of Hamilton. Whether the epithet "partisan" in its ordinary sense as indicating exclusive regard to the promotion of the views of one side, is proper and "decent," leave the reader to decide. It is also a fact that the election was hurried, allowing no time to those wishing to vote against the nomination to prepare their votes. In the investigation before the court, three fatal defects were uncontestedly proved to exist in the election. 1. It was not by ballot as the constitution requires. 2. Life members were deprived of the privilege of voting, though asking for time to prepare their votes. 3. Constitutional members were arbitrarily excluded by the chair from participation in the election.

It was on these grounds (any one of which was sufficient) that the Judge set aside the election. He could not, as a legal functionary, have decided otherwise. Now in calling such election "partisan" there is necessarily no imputation cast upon the motives or characters of the actors. They doubtless had come to the belief that the object they were aiming at, was laudable, and its accomplishment important to the interests of the Institution, and that "circumstances justified their course."—

And now, Bro. Editor, let us look at the proceedings of the late meeting of the Education Society. That there was not more general notice, was no fault of the friends of Hamilton, and here

But still they erred, and their action was clearly illegal, and unjust to the opposite party.

I have a word to say here in respect to the personal attack upon "W. T. B." If these initials indicate the young brother supposed, then I am bound to say in justice to him, as knowing him intimately and his standing among his fellow students, and in this community, that it is not possible for "Nous Verrons" himself to stand higher for piety, integrity, veracity and conscientiousness. He is a worthy son of Madison, and is alike an honor to his alma mater, to the Faculty, and to the ministry in which he promises so much usefulness; and this attempt to injure him in the estimation of your readers on a fictitious charge of plagiarism on the Board and Faculty, and of indefinitely charging a "partisan spirit" upon his "instructors and benefactors!" (where are the premises of this conclusion?) wears a very ugly aspect. Did it not strike you, bro. Editor, as marvellous, how such an imposing and frowning superstructure could be constructed out of the extremely slight and inadequate materials furnished in the incidental remark of "W. T. B." But the "young brother" needs not my defence—he is abundantly able to defend himself, and I proceed to consider other exceptional statements of "Nous Verrons." As a justification of the "partisan" composition of the Board of 1848, he asserts that "almost all the old tried friends of the cause were and are removalists." This sweeping assertion can only be accounted for by the influence of an imagination expanded by a fervent zeal to the largest possible dimensions. Where are the Hascalls, the Cobbs, the Pierces, the Edwards, the Pecks, the Colgates, the Townsends, the Beebees, the hundreds of life members, and all the foreign missionaries from Hamilton, (it is believed without exception,) who have no sympathy with the "removal enterprise"? Are none of these "old tried friends of the cause?" Was not the sainted Kendrick an "old tried friend of the cause, who consecrated the energies of his mighty mind to the effort of preventing removal" under the solemn conviction that it would be disastrous to the Institution? Away, then, with such stale extrangements—they have been reiterated again and again by the ultra-removalists, until they undoubtedly believe them true, though they were never sustained by facts, and never were more shadowy than now. Undoubtedly there is a most powerful and eminently respectable party in the denomination, who, for various reasons, are in favor of removal; but I have been greatly deceived by representations, if a great majority of the denomination are not in judgment and feeling wholly opposed to it.

Again. "Almost all of them (the 40) were either Pedobaptists or unbelievers." A careful analysis gives the following result: 12 members of the Baptist church, 10 belonging to Baptist families or identified with the Baptist society; 10 members of other denominations, and the remainder includes some of the most respectable citizens of Hamilton. Several of the 40 were subsequently found to be life members, and most of them had contributed at times to the funds of the Society. How does this analysis compare with the above assertion of "N. V.?" The motives of these men are wrongly represented. They did believe, indeed, that the question of removal had been forced through the Boards. They knew that in the informal sale, by which the deliberate judgment of the Board was expressed, the cause of removal was lost, and they had the conviction that the final unanimity was the result of external pressure. But they came in not to control the Society or the Institution, but to vindicate the sacred rights of location. The Institution has a two-fold relation—one to the denomination under whose auspices it has grown up, and another to the place; or a denominational relation, and a relation of location. The former relation, those non-Baptists had no wish to touch. But they came forward (not by concert) individually, openly, frankly, with an honest design to affect the latter. They said that a movement was in progress which was designed to infringe on the rights of location as regards patrons, founders, and citizens, and it was their duty to avail themselves of a plain provision of the Constitution, if possible, to arrest it. They said that there always had been annual and life members who were not Baptists—that they had now come in to act with the Baptist friends of Hamilton on such questions only as affected the change of location, in which they believed they had a right to act, as the children and successors of those with whom a solemn contract for location had been made. When that was settled, they would be heard of no more as voting upon questions that affected the Baptists or their Institution. I do not, bro. Editor, feel called upon to stand forth in defense of the cause of these new members under the new and peculiar circumstances in which they acted. The tribunals of the land have sustained the legality of their cause, and that they were constitutional members of the Society every candid legal gentleman must admit. But when they are held up to your readers in the odious light in which they are represented by "Nous Verrons," it is but bare justice to state their own names and motives in the transaction to which exception is taken.

As to the representation of their conduct in the Church, it is enough perhaps to say that they consider it grossly libelous. There was doubtless much unnecessary confusion in the Church, but the question of responsibility in respect to it is still unsettled. In the intense excitement that prevailed, there were strange speeches, and strange conduct, it is said (I was not present myself) on the part of those from whom different things were expected; and it is not surprising, when we consider the infirmities of our common nature, that it should have been so. The worshiper of Hamilton undoubtedly acted under a sense of duty. He found himself in novel and trying circumstances, but he was a zealous and ardent advocate for removal, (from pure motives most unquestionably) and he supposed he must act with reference to its promotion. I think he acted in arbitrarily excluding clearly Constitutional members of the Society. If there was fault anywhere, it was in the Constitution, rather than those who did design a peaceful and honorable way to avail themselves of one of plain provisions to maintain the sacred rights of location in respect to which they had a lawful interest. But while I condemn his course in this thing, I esteem and love him none the less. He is my personal friend and I feel a just pride in common with my brethren, in his high and unimpeached Christian and ministerial standing in our denomination.

And now, Bro. Editor, let us look at the proceedings of the late meeting of the Education Society. That there was not more general notice, was no fault of the friends of Hamilton, and here

I will quote from a published document prepared by prominent Baptists "old and tried friends of the cause," [I avail myself the more freely of this document, because I had nothing to do with its preparation and publication.] "In regard to the notice for the meeting, the Court had given the parties reason to expect the order in some form before the Anniversaries, and Hamilton friends wished a good attendance, endeavored to make the impression abroad that the Annual meeting would occur at its usual time. By some means these impressions were counteracted. Again when the order came, they made every effort to publish a notice of the meeting as widely as possible, and though they regretted that a large attendance from abroad could not be secured, they neither felt that they were blame-worthy, nor did they as Baptists think that on this account, the election should be delayed. Had the impression been made abroad by the friends of removal that the election in accordance with the order of the Court might occur at its usual time, and that Baptists had better be at their Annual festival, there would probably have been no lack of Baptists from west or east." Removalists then are responsible for the fact that more of their own way of thinking as well as others were not present. Anti-removalists desired to have a large attendance, and who could have elected a Board wholly constituted against removal, to make so few changes in a Board which very "Nous Verrons" claimed to have settled the question of removal by a unanimous vote in 1848? O, my brother, I am sick at heart, with such captiousness. Could anything the Society might have done, have satisfied this spirit, except an absolute vote for removal? Did Christian magnanimity require such a vote at their hand? We are blamed for not literally selecting the Board of 1847, when in doing so, we should have had to elect dead men, men in distant States, and men that would serve if elected. And it is "just the darkest feature in the transaction" that we alleged that we mainly restored the Board of 1847! You can judge for yourself, Bro. Editor, how true is our allegation. The Board consists of over 30 members. You have seen what charges were actually made. I fearlessly submit the case to your candid judgment, to acquit us of "dark" doings. I have no fear that the Baptist denomination will be dissatisfied when the "facts are known," but I solemnly protest against their accepting such actions as I have exposed, for "facts." I conclude with two or three general remarks.

1. Nous Verrons castigates W. T. B. for indecently charging his "instructors" and "benefactors" with a "partisan spirit," because he presumed to speak of the election of last year as "partisan." What connection his instructors had to do with it, is not so clear, unless some of them approved it. But now mark, has he explained his own doctrine? He animadverts severely upon the "dark" doings of a meeting of "Pedobaptists and non-professors," claiming to be the *Baptist Education Society*, of which meeting Father John Peck was chairman, and cordially approved of its doings and spirit. I command to his prayerful consideration the following text, (a little modified:) "Thou therefore, that teachest another, teachest thou not thyself? thou that preachest a man should not calumniate, dost thou not calumniate?" I thank God that in his good Providence Father John Peck (venerable nomen) was present, and acted as the chairman of the late Annual meeting of the *Baptist Education Society*, of the State of New York. He will be believed by his brethren when he testifies to the eminent *Baptist* character of the meeting, and to the open and fair dealing, and the courteous and Christian spirit which characterized all its proceedings.

2. I protest solemnly against the inviolable *adagium*, sought to be made out between "the citizens of Hamilton" and "our own brethren," between *Baptists* on the one part, and "Pedobaptists and non-professors" on the other. Positively there is no foundation for such an issue which is calculated to excite unjust odium in the minds of brethren at a distance who cannot be supposed to know the real state of the case. Are there no *Baptists* in Hamilton? Are there no *Baptists* opposed to removal? The whole *Baptist* community in and around Hamilton, with but one or two exceptions aside from members of the Society, are united to a man against removal, and as I believe an overwhelming majority of that portion of the denomination from which three fourths of our students come stand in judgment and feeling, opposed to the project. They believe as I do, that removal is both wrong and inexpedient, and if consummated, will involve the ruin of our beloved Institution. As I am of the opinion that this controversy should be no longer carried on under masked batteries, I subscribe myself yours most fraternally.

GEO. W. EATON.

off, and four of these were *Anti-removalists*. Again, in the change of honorary vice presidents, there was no change of votes, as is roundly asserted by "Nous Verrons." Humphrey, Tower, Sage, were put into the list of voting members, and Burchard, Wilder, Edmonds, put in their place. According to their own reckoning this was merely an exchange of *removalists* for *removalists*. Of the new members added, Haswell, Pierce, Choller, Beebe, Nickerson, Corey, Sheldon; 4 were needed to replace the 4 *Anti-removalists*, necessarily left off—the other three were added in accordance with a constitutional point. Now, I ask in the name of all that is fair and Christian, can any reasonable man find fault with these changes? A number of ballots had been written out by an active Baptist brother. These were openly distributed, and ample time given to change names, to prepare new ballots. Was it not *magnanimous* in a body, with an overwhelming majority against removal, and who could have elected a Board wholly constituted against removal, to make so few changes in a Board which very "Nous Verrons" claimed to have settled the question of removal by a unanimous vote in 1848? O, my brother, I am sick at heart, with such captiousness. Could anything the Society might have done, have satisfied this spirit, except an absolute vote for removal? Did Christian magnanimity require such a vote at their hand? We are blamed for not literally selecting the Board of 1847, when in doing so, we should have had to elect dead men, men in distant States, and men that would serve if elected. And it is "just the darkest feature in the transaction" that we alleged that we mainly restored the Board of 1847! You can judge for yourself, Bro. Editor, how true is our allegation. The Board consists of over 30 members. You have seen what charges were actually made. I fearlessly submit the case to your candid judgment, to acquit us of "dark" doings. I have no fear that the Baptist denomination will be dissatisfied when the "facts are known," but I solemnly protest against their accepting such actions as I have exposed, for "facts." I conclude with two or three general remarks.

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mind engrossed with this question of means, that little room or time is left for the play of the more generous and purely religious sympathies of the heart, or for the exercise and development of the moral principles of faith and love, to which the work of missions, in its spiritual responsibilities, can alone look for sympathy and support. Now, ought things to be thus? Ought the question of money, of raising funds, of replenishing an exhausted treasury, to be the all-engrossing question—the beginning and end of all our home operations? Is it so, that the relation of the church to the missionary work is, and must be, only a financial one, and that those who feed the executive department of this enterprise must forever be subjected to the drudgery and servitude of this gathering of funds—to the withering and consuming anxieties of this vexed question of means?

Can it be that Christ did not anticipate this question and make provision for the same? Would he leave his church at a point where experience proves that they must need wisdom, without specific directions and promises? It would certainly seem not. Ought not then, the necessary wear and tear of our present missionary polity to suggest the possibility that we may not therein have the wisdom of Christ? And would it not be well to turn our attention to the simple, brief, but specific and ample instruction of our Lord upon this very point? He is about to send his disciples forth to preach the gospel in all the world—to disciple all nations. And what does he say? What especially, about this question of means? Does he direct them to organize a missionary society, and to make the payment of one hundred dollars for life membership therein the basis of their financial operations, and the ground of their confidence in the prosecution of their work? Nothing like this. But he does say to his church, what he might be expected as her supreme Head, to say—"All power is given unto me, both in heaven and in earth; go ye therefore; the command, go, rests upon this word therefore, in its relations to Christ's supreme power as Head of his church. It is as if he had said, I am your divine Head—you are my members—you constitute my body,—all power is mine, and mine for you, in relation to the work to which I now send you. Think not of means and resources;—means and resources are mine. At my pleasure they can be commanded, and as the necessities of the work demand, they shall be granted. The earth is mine, and the fulness thereof; the gold and the silver are mine also; the world, with all its resources, is subject to my control, to be used in the diffusion of the gospel, in the establishment of my kingdom in the earth.

In the kingdom of providence, also, all power is mine. The social and civil movements of the world—its governments, principalities, powers, are all subject to me,—I have power to plant and to pluck up,—to establish and cast down, the ultimate interests of my kingdom, the glory of my name, and the good of my church require. Fear not, therefore. Amid apparent desertion and want—amid the commotions with which the world shall be agitated,—amid persecution and peril and distress,—amid hungers and thirstings, and deaths, remember that all power is mine,—that my cause cannot fail,—that in laboring, you cannot labor in vain,—that in dying, you cannot die in vain. Go ye into all the world. My word which you proclaim to the nations, shall not return unto me void. I shall accomplish that whereto I send it. Lo, I am with you always.

Thus the apostles were sent forth. In themselves utterly poor and dependent, with no other organization than the church in their feebleness, they are here charged with the responsibility of carrying the light of salvation into all the earth. And did they hesitate to enter upon the work? By no means. They ventured forth, upon the promise of Christ, trusting to his ability to call to their aid means as means should be needed. And were they disappointed? Far from it. Christ was ever with them, and with them too with means adequate to their actual exigencies. They were sometimes in want and suffering indeed, but their own testimony is, that hereinunto they were appointed. To know how both to abound, and to be in want,—to learn in all things to be content,—this was a portion of their inheritance, an essential part of their moral discipline, necessary to fit them more completely for their great work. As means were needed, means were given, not absolutely, but to be sure, but still given in ample proportions. So has it ever been, where the true missionary polity has been trusted,—where Christ's presence in his church and his ability to meet all her liabilities has been made the basis and inspiration of missionary aggression.

The poor Moravians essayed to carry the gospel to the heathen. But they were poor—absolutely poor. And was their poverty a hindrance, an impediment?—far from it—a blessing, rather. In their poverty they saw and felt their dependence, and went out trusting alone to the ability and faithfulness of Him who had said, I will never leave you. It was sterner Christian principle—stern duty—that made the earlier Moravians missionaries. Here was the secret of their indomitable perseverance. The commission to go into the world, was their law; the assurance that all power was in the hands of Christ, their support. And Christ, faithful to his word, opened to them springs of water in the desert as they needed. As a church they entered upon their work with what little strength they possessed, and their labors were crowned with rich and honorable successes. The right, and therefore the best and easiest way to settle this question of means, is to fall back upon the primitive missionary polity of the church, and to roll back upon the church, whether she be feeble or strong in her worldly resources, the vast work of the world's evangelization. The entire church must in some way be made to feel the responsibility—the imperious urgency of this work. She must in some way be brought to make it her own—immediately her own—to drink into its inspiration—to live it as an exhilarating, life-inspiring element, as if it were the great work—the only work she had to do. Under such a pressure of faith and love, means would not be wanting. The church would be indeed a missionary body, her resources, her Lord's, and more than all, her Lord's hers. "For as soon as the church shall come to her own—immediately her own—to drink into its inspiration—to live it as an exhilarating, life-inspiring element, as if it were the great work—the only work she had to do. Under such a pressure of faith and love, means would not be wanting. The church would be indeed a missionary body, her resources, her Lord's, and more than all, her Lord's hers. "For as soon as the church shall come to her own—immediately her own—to drink into its inspiration—to live it as an exhilarating, life-inspiring element, as if it were the great work—the only work she had to do. Under such a pressure of faith and love, means would not be wanting. The church would be indeed a missionary body, her resources, her Lord's, and more than all, her Lord's hers. "For as soon as the church shall come to her own—immediately her own—to drink into its inspiration—to live it as an exhilarating, life-inspiring element, as if it were the great work—the only work she

CHRISTIAN SECRETARY.

"Then should we be able to say—"Now unto Him that is able to do ex-
tremely above all that we ask or think,
to the power that worketh in us, unto
glory in the church, by Christ Jesus,
unto all ages. Amen."

CONNECTICUT.

Bishop Onderdonk.

The year the public is treated to a discussion on the merits and demerits of the case of this bishop, through the New York papers. The Convention was held in New York last year, as usual, the case of the old suspended me up. Several resolutions were brought to the Convention. One requested the House to terminate the sentence of suspension; was impracticable, to specify on what at that time the suspension shall cease, requested him to resign his jurisdiction so far as practicable; and in case of his refusal, that a salary of \$2,000 a year be given him. A resolution was finally passed, 98 to 44, on the part of the clergy, and 70 to 44, on the part of the laity, to the effect that the Standing Committee be requested to present at an early day, to the House of Bishops, praying that, specifying, under a canon passed in 1847, on the 2d of August, that at that time, the sentence of suspension on Bishop Onderdonk, shall cease. This will go over another year. And thus it continues to all probability, from year to year, until some fortuitous circumstance shall bring about the release of the reach of the convention. The religion required that Bishop Onderdonk be removed entirely from the ministry in the first place, and then this annual to the religious world would have been lost; but in attempting to partially conceal the fact, the world is steadily reminded of the Ministry.

of ministers needed to meet the wants of the present age.

OD MEN. That is, holy men, men of God, good character, men who are careful to fulfill obligation to God and man, men "full of the Spirit of the Holy Ghost," meek and humble in spirit, who feel that all their help comes from God, men of purity, who feel that "to bear the vessels of the Lord" must be men who feel that no compass or brilliant intellect, no depth of thought, or height of vision, no beauty or grace of oratory can ever equal the place of character,—that, to be good and influential, to be holy is to be strong. Let men preparing for the ministry, remember that failure, not while they cultivate the intellect, care of the heart and life.

AT MEN. That is, great in the best sense, great thoughts, plans, and purposes; men and varied knowledge, of strong mental and good moral habits; men who can bend minds to study, direct to a subject an undivided attention, and think with intensity until its difficultly is overcome; who feel that the possibility that she may never resume it again for the purposes of authorship. We hope his fears will not be realized.—*N. Y. Recorder.*

NEW BAPTIST CHURCH IN TEXAS.—The New Orleans Baptist Chronicle says that a Baptist church of 25 members was formed at Larrissa, Texas, on the 25th of July; and that Mr. J. O. Walker was, at the request of the church, ordained to the Christian ministry the same day.

The cholera is increasing in England, Scotland and Ireland. For the week ending Sept. 8, there were 2,026 deaths by it in London.

RELIGION IN CALIFORNIA.—In every large town of California there are one or more places of public worship. In San Francisco there are eight; one each for Baptists, Presbyterians, Congregationalists, Episcopalians, Swedenborgians, Mormons, Roman Catholics, and Hawaiians. The Methodists also have received a church by an arrival from the "States," which they are erecting, though they have no regular minister. The Baptists have the credit of organizing the first Protestant church, and building the first place of worship in the territory. It is a plain looking church as could well be constructed; it is covered with sail-cloth instead of shingles, and furnished inside with cotton sheeting instead of lathes and plaster. But it is a comfortable place for dry weather, and is very well supplied by Rev. Mr. Wheeler, formerly of New York. It occupies a very fine lot, in a central position and, plain as it is, cost about \$5,000! The Episcopal clergyman stands among the highest "Churchmen." His motto is probably the favorite one of many others, "Excelsior," as he has called his organization "The Reformed Catholic Church of the Holy Trinity." So they go on in California.—*Cor. N. Y. Tribune.*

THE GOSPEL IN JOPPA.—It appeared at the late anniversary of the American Board, that forty Missionaries are wanted to reinforce its stations and enter new fields "white for the harvest," but no one is ready to go. While this matter was under consideration, Rev. Mr. Thompson, of the Mission in Syria, gave the following very touching statement of what he saw of the necessity of the gospel in Joppa:

"Just before taking passage in the ship that had brought him hither he had preached before a congregation of Arabs, at their stall, where Simon the Tanner once lived. He never thought that his day should have a request to preach in Joppa. The place whence the Greeks came on to Weward mission two thousand years ago, is now waiting for us to send it back to its inhabitants. When he was about to leave, they came and threw their arms around his neck and told him to tell Christians in this country to pray for them and send them missionaries. Some of them followed him several miles on his journey, and bidding his hands with their tears, begged that missionaries might be sent. They do not ask for your money, but they want your sons and daughters, and somehow, said Mr. T., I thought they ought to receive, to meet the wants of this age."

ELOQUENT MEN. That is, easy, fluent speakers in thought, earnest in manner, attractive in presence. There is a charm, may, power, about speaking. The minister's great work consists in preaching and preaching the truths of the gospel. Every minister will give his power, as a public speaker could acquire. Every one feels that eloquence is a gift; yet there are comparatively few ministers who possess it. We know from examples, can be acquired, and we know that the ministry must attain it if they would meet the ends of the age. No man can be truly eloquent unless he is master of his subject, have a perception of every part, feel its importance, determined under God, that his hearers shall not—read it nor reciting from memory from a clear and copious train of thought, the occasion supply the language. We orators at the bar, in the Senate, and at political and moral reform meetings, but we need more of them, in the pulpit. The time is drawing near when men will be satisfied either with senseless or soundless sermons. That the ministry must be met—the ability to communicate to the masses. Almost all men are averse to this method, find no difficulty in understanding it, see clearly what is intended to be done. This they say is a common view of a subject—a common sense method doing a thing. The minister who makes himself thoroughly acquainted with men and things so as to be able to say things as the generality of men do, and act as they act, that is, to do what is after the manner of a thorough business man. Whatsoever may be the vastness of a man's learning, or the grace of his delivery, unless the power of using his learning in a com-

mon sense manner, it will be lost upon the majority of his hearers; and unless, in his intercourse with the community, he evinces a knowledge of men and things, he will lose a great deal of the influence which he ought to exert.

T. F. C.

New German Baptist Church.

We learn by the New York Recorder, that a German Baptist church was publicly recognized at Springfield, Ill., in the early part of September. Several members of this new interest were converted under the preaching of Oncken, in the city of Oldenburg, Germany, some twelve or fourteen years ago. Among the number is N. F. Stecher, at whose house in Oldenburg, Oncken preached. The twenty-five or thirty souls who were converted under Oncken's preaching, and baptized by him, were severely persecuted by the civil authorities that several of them left Germany, and settled in Springfield. About twenty of these persons have held meetings at their own houses, for a year past, and they are now constituted into a church.

N. F. Stecher was ordained to the work of the ministry in the afternoon of the same day. Rev. Porter Clay, brother to Henry Clay, preached the sermon. The relation of Br. Stecher's conversion and call to the ministry before the Council, is described as peculiarly affecting. His broken English and his earnest gestures caused the hearts of the listeners to throb with sympathy and their eyes to moisten with tears.

CARS TO UNIONVILLE.—The cars on the Canandian road came down to-day for the first time from Unionville, on an excursion to the cattle show, &c.—*New Haven Pat.*

A NOVEL CLAIM.—We understand that Dr. Gannett's Society have received a polite request to surrender immediate possession of their church and land in Federal Street to the First Presbyterian Society of this city, on the ground of an alleged provision in the original grant of said estate, that the Scotch Presbyterian form of worship should always be maintained there.—*Boston Journal.*

HEALTH OF MRS. JUDSON.—One of the publishers of this paper has received a letter from Dr. Judson, dated June 20th, in which he speaks of Mrs. Judson's health as so infirm as to require her to lay aside her pen for the present, and of the possibility that she may never resume it again for the purposes of authorship. We hope his fears will not be realized.—*N. Y. Recorder.*

SHIPS.—The New Orleanian has received a letter from Dr. Judson, dated June 20th, in which he speaks of Mrs. Judson's health as so infirm as to require her to lay aside her pen for the present, and of the possibility that she may never resume it again for the purposes of authorship. We hope his fears will not be realized.—*N. Y. Recorder.*

DEATH OF THE QUAKER GIANTESS.—Mrs. Hale, the Quaker Giantess, died last week, in Toronto, Canada. The cause of her death was dysentery.

IT WAS estimated that the first passenger train over the Norfolk County Railroad from Blackstone, yesterday morning, brought in to Dedham, to the agricultural exhibition, nearly 2000 passengers.—*Boston Royal Times.*

The temperature in Branford, Ct., kept by Mr. Phineas Bushnell, together with the barns and out houses were destroyed by fire Saturday morning last. The dwelling house adjoining, owned by Nicholas Andrews, was also burned. A large portion of the furniture in both houses was saved.—The Hotel was insured for \$11,000 in the Hartford Mutual office.

E. Z. C. Judson, the editor of a paper called "Old Bundt's Own," has been sentenced to one year's imprisonment in the Penitentiary, and to pay a fine of two hundred and fifty dollars, and stand committed till the fine is paid, for being concerned in the Astor Place riots, New York, last summer. A bill of divorce has also been granted his wife on account of ill treatment, &c. Some three or four others were also sentenced to a milder punishment for being concerned in the riot.

Freight trains are running on the Hartford and Willimantic Road, from the east side of the river to the notch in Bolton mountain, a distance of 14 miles. It is expected that the road from Plainville to Willimantic will be in operation in the month of November.

The cholera is increasing in England, Scotland and Ireland. For the week ending Sept. 8, there were 2,026 deaths by it in London.

FANNY AND HER MOTHER. Am. Sunday School Union.

A nice little volume, containing 200 pages 16 mo., of interesting stories for children, the design of which is to bring scriptural principles into daily practice. Illustrated with appropriate engravings.

GEORGE SELWOOD, or the Carpenter's Apprentice. By Rev. E. Neville, D. D.

This is a valuable book for boys who are about to enter upon some business for life. The history of the Apprentice will leave a salutary lesson on the mind of the young reader. Published by the Am. Sunday School Union, and sold by Brockett, Fuller & Co.

THE BAPTIST ALMANAC for 1850.

THE ALMANAC is issued annually by the American Baptist Publication Society, at Philadelphia. It contains, besides the usual astronomical calculations, a vast amount of statistical information relating to our own denomination, collected with care from the latest Minutes of the numerous associations throughout the United States. It also gives a bird's-eye view of the numbers, &c. of other religious denominations. We are pleased to find that the Society has issued it this year, for the first time.

ROCHESTER, Oct. 1st.

E. H. T. Griffen, a clerk in the post-office in this city, was arrested on Saturday last, charged with having purloined valuable letters and packages, which have been missed for some months past.—An investigation is to be had to-morrow, before the U. S. Commissioner.

LOUISVILLE, Ky., Oct. 1st.

The State Convention for remodeling the State Constitution, organized to-day, Jas. Guthrie, Esq., a Democrat, of this city, was elected President. The vote stood—Guthrie, 50; Nixon, 43. Thos. J. Helm, was appointed Secretary.

MONTRÉAL, Oct. 1—P. M.

The Ministry have left the city, and gone to Ontario, for the purpose of meeting Lord Elgin, who is expected there on Wednesday.

NEW ORLEANS, Sept. 29.

About \$200,000 worth of dry goods, imported in the British ship Goshup, under invoice, were seized by the Collector yesterday.

EXPECTED RESIGNATION OF MR. CALHOUN.—A private letter received in Philadelphia, says the North American, alleges that Mr. Calhoun intends to resign his seat in the United States Senate, at an early day.

The New-London Road to Norwich will be in operation in about two weeks, and on the 15th October a daily steamboat line between New-London and the Long Island Road at Greenport will be in operation, forming a daily line between this City, New-London, Norwich, Worcester, Boston, New-Haven, and New York. The northern terminus of this road will be at Palmer on the Western Avenue, 50 miles from Boston and 15 miles from Springfield. The entire road will be in working order in the Spring.

From the N. H. *Pal.* of Saturday.

LARGE FIRE IN BRADFORD, CT.—A fire broke out at half past 5 o'clock this morning in the residence of Bushnell, the former Hotel, in Bradford, and continued until it consumed the hotel, horse shed, two large barns belonging to the establishment, and a large dwelling house situated nearly east of the public house, together with a large quantity of hay and grain in the barns. The furniture in the house was all saved. Mr. Bushnell had an insurance of \$1,100 on his property. The other house was not insured. It was owned by Mr. Nichols Andrew, and occupied in part by him, and part by a widow lady whose name is not recollect-

ed.

ABDUCTION.—Henry Pitt, of Jersey City, was arrested for enticing away, abducting and marrying Eliza Smith, who, her mother swears, was 13 years old in October last. The young lady had been induced to go to the west, and had been married to Pitt, who was older than she was. Pitt had been married to a woman named Mary, and had a son by her, and had left her.

THE NICARAGUA AFFAIR.—The Washington correspondent of the Baltimore "Sun," writes:

"I suspect it is true that there has been a correspondence between the Nicaraguan Government and that of Great Britain, in a more direct mode, in regard to the exclusive pretensions of Great Britain to the right of way for a canal by the Nicaragua route, and the navigation of the San Juan.

"There is a rumor that Mr. Clayton sent an agent to examine into some facts of the spot."

MONTEBELLO, Sept. 26.

THE RIOTS RENewed AT BOSTON.—Now has just reached here that the riots at Troy have been renewed. The two parties have met and a terrible conflict ensued. Numbers have been dreadfully wounded, and eight lives are already reported to be lost.—*Tel. Cor. N. Y. Sun.*

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THE CHRISTIAN LAW OF BAPTISM.—By Rev. E. TURNEY. 12mo. Cloth. Price 60 cents.

COMPENDIUM OF THE FAITH OF THE BAPTISTS. Paper. Price 6 cents. \$3 a hundred.

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SHERIFF, WM. R. WILLIAMS, D. D.—The new edition of Bennett's History seems to be the best.

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CHRISTIAN SECRETARY.

Poetry.

The Contrast.

BY J. CLEMENT.
I saw her in the hall of mirth,
In gaudiest array,
Among the giddy ones of earth
"The gayest of the gay."

And when the voice of music woke,
The wildering dance she led,
While smiles of vanity besoke
Her heart to folly wed.

And thus bedecked with jewels rare,
She made a vain display;
Ah! thus she danced, with haughty air,
Her golden youth away.

Five years now passed—young womanhood
Had ripened every charm,
And by a crystal fountain she stood,
With face divinely calm.

'Twas Sabbath morn in Autumn tide,
And, like the skies, serene,
With all her jewels thrown aside,
She bore a sober mien.

There gathered round, a silent throng,
The stilly and the mere,
And when they swelled the sacred song,
Joy flushed her beauteous cheek.

Beneath devotion's sweet control,
She stood, her pastor by,
While fires of love, that warmed her soul,
Were flaming in her eye.

Now all was hushed—with heavenly look,
Yet resolute and brave,
The path her Saviour trod she took,
And sought the yielding wave.

And when from 'neath the wave she rose,
And pressed the good man's hand,
No angel sister's face e'er glows
With smiles than hers more bland.

In youth she drank of folly's cup:
Thus sin'd, and wept awhile;
And then the cross of Christ took up,
And bore it with a smile.

Life--Death--and Heaven.

How sweet is life! To all 'tis sweet,
But chiefly in our early days,
Ere passion's stormy wave we meet,
And Time's perplexing ways;
When clear the eye, the footstep light,
The heart unstruck by sorrow's blight,
With nothing said in by-gone years
To pore upon—when all in sight
Brings joy, and every future thing appears
So beautiful and bright.

Or what a solemn thing is death!
E'en to gray-hair'd age, when sick of life—
How terrible to yield our breath,
And, though weary to, to end the strife!
Each object loved to leave behind,
Implunge the soul, uncertain, blind,
Into a deep abyss, untried,
And have it sometimes faintly brought to mind,
That such a one once lived—and died!
Then to oblivion deep be evermore consign'd.

What wots it? Nothing to the blast!
A name on earth will not be miss'd
By him to whom is giv'n

A place in Heaven—
No fond regret shall then be known

For pleasures gone;

The vanities of time shall seem
But like a dream.

Then shall begin our proper being!

The cloudless day—
Sin done away—

When thinking, knowing, tasting, seeing,
Nought but spotless purity

Throughout eternity;

In holiness for ever growing,

Nearer to God still onwards going.

Our ransomed souls, from trouble freed,

Shall find their life indeed

Amidst the hosts above—

A life of purest joy, of ecstasy, and love.

[Free Church Mag.

Religious & Moral.

The City of Rome.

As Rome has been the scene of great interest very recently, our readers may like to refresh their recollections of the "Eternal City" by running their eyes over Dr. Baird's sketch.

"Rome is still where it has been more than 2600 years; it is upon the Tiber, sixteen miles from its mouth, which runs through the western part of the city, and then turns west, and continues that course to its outlet, where it is some three hundred feet wide. Much of what was formerly covered with buildings, is now cultivated. This is particularly the case with much of the southeast part within the city walls, and east and south of the Capitoline Hill. Bad air (malaria) is said to be the cause of the desertion of this part of the city. The ancient hills are still to be found, but are by no means so prominent as they once were, on account of the valleys having been filled up by the rubbish constantly accumulating.

In this way the place of the ancient forum has been filled up at least fifteen feet. The land at the base of the Tarpeian rock is so much filled up that the modern traveller is prone to think that it would be far from certain death to be thrown from its top. It is not, as formerly, seventy-five feet high, with heaps of rocks below. In the northeast part are extensive gardens, and on the west side of them are the residences of the English and Americans.

The palace of the Pope is near the centre of the city. The church of St. Peter is on the west side; it is 50 ft. long, and 550 wide, and will hold 52,000 people. It cost \$50,000,000. The statue of St. Peter stands not far distant. It was formerly the statue of Jupiter, and was changed by some of the early popes into that of the Apostle by some mysterious power, without changing its material substance in the least; which gave rise to the remark of the wags, that it was formerly the statue of Jupiter, and it is that of Jew-Peter still. The report that the great toe of this statue had

been entirely worn away by the lips of the catholics is not exactly true. It is protestant slander. Yet it is true that the repeated kisses of the faithful for hundreds of years have worn it away considerably. No catholic passes it without stooping to kiss it. To see poor ignorant people do so, that is bad enough; but to see men of learning and science, and of cultivated minds, like the Pope and Cardinals, constantly approaching this image with all reverence, and wiping his toe with their handkerchiefs, kiss it, wipe it again, and go on their way, is quite beyond endurance. One can have no patience with them."

THE GREAT ARARAT.—which, for sublimity of traditional association and imposing grandeur of form, has scarcely its equal in the world—stands as a mighty pillar on the frontier of three empires—those of Russia, Persia, and Turkey. "Although," says Dr. Wanger, "not more than 16,000 feet above the surrounding country; while Chimborazo, according to Humboldt, exceeds the elevated plain of Quito by more than 10,878. What an overpowerful effect monoliths of such size and isolation as 'Noah's Mountain' produces on the spectator must be left in some measure to the imagination of the reader. Towards the north and east, it stands completely alone, rearing itself like Etna and Vesuvius immediately from the plain. On the west it is connected with the Agridge chain, which stretches from the centre of Turkish Armenia to the plateau of the Araxes; and its height would be still more striking than it is, were it not for the vast lateral extent of its terraces and declivities. It is rather singular that the Agridge, which before reaching the Ararat sinks gradually lower and lower till it almost reaches the plain, should thus suddenly rise again into this enormous pile of rocks, glaciers, and peaks, covered with everlasting snow, and piercing far into the region of clouds. It is as if the great volcanic forces in which the mountain system of Armenia originated had suddenly excited their whole energies to rear that marvellous edifice of the moun-

tain of the deluge. At the end of the month of May the Ararat was free from snow about half way up—that is, 8000 ft. A little further the black color of the lava was streaked with broad white stripes; and some thousand feet higher the snow had gained the victory. Snow fields, of enormous extent, stretched along the western terraces; and on the highest the radiant dazzling white was undisturbed by a single spot, although the black rock again broke forth on the central and highest peak. How often, during my stay at Erivan, when I have returned from my excursions into the surrounding country, worn out with heat, fatigue, and thirst, did the sight of this scenery strengthen and console me! How often, sitting on a block of basalt on the Sangha shore, have I feasted my eyes on the glorious spectacle it presented in the rays of the setting sun, and thought with patience of the day when I was to tread the wondrous soil!"—Westminster Review.

Napoleon and Peace.

The following remarkable and noble sentiments are quoted by the *Eclectic Review* (English) from Napoleon. They embody, as the *British Banner* truly says of them, the grandest idea pertaining to his dominion that ever entered that "meridian intelligence." He is speaking in reference to the peace of Amiens:

Young Men, Help Yourselves.

Providence, we are told, "helps those who help themselves." A true proverb, and worthy to be stamped on every heart. Passing on through life, you will find many a stream that will cross your path—but don't sit down and mourn. If you can't wade across, throw stones to stand upon, or bring forth a dead tree from the forest, and you will soon make a bridge and be safe on the opposite side. To-day you are opposed in your project. Don't stop—don't go back—meet the opposer—persevere—and you will conquer. Providence will assist you. You have failed in business—come out from under the stool of despondency and try again. Sounds! if you don't help yourselves and persevere, you will do nothing, and be punched at by every beggar and every pauper on crutches, who pass along. Your friends have died, bury them—but don't linger in the churchyard mourning because they are gone; you may go next. Up with you; wipe off your tears and be happy—"tis the only way.

In fine, help yourselves in all places; at all times; and Providence will assist you, smile on you, and make life a scene of actual enjoyment and real pleasure.

Destruction of Valuable Letters.

Our readers will observe among the notices a request from the widow of the late Rev. Austin Dickinson, that those who may have in their possession any valuable letters of her deceased husband, will confer a special favor by sending them to her, at No. 36 Twelfth-st., New York. We have reason to believe that many of the most interesting of his letters, especially those which would have exhibited something of the process by which his uncommon character was formed in the first half of his life, are now irrecoverably lost—probably destroyed. This reminds us to give a word of caution against the practice of destroying letters and other written records. Multitudes in our country are now suffering the loss of rights, from the thoughtless destruction or careless loss of some document or record—a letter or old book of accounts. How often do we find an important fact in history, or in the participation of a person in some event which transpired 200 years ago, settled by the accidental discovery of some old entry, or some incidental allusion.

These written papers, if properly disposed of, take but little space, and grow in value by geometrical progression, with the lapse of time. Considers how much value is already attached to the mere autograph of Washington, only fifty years after his death. If we had the letters of all the first settlers of New England, and their books of account, and their private journals, how much more complete and graphic would be our knowledge of their condition, character, motives and sufferings. Were all the letters written by the actors in the American revolution, the secret correspondence of the leaders, the letters of officers and soldiers to their families, the military correspondence, &c., now collected and placed in the library of the Smithsonian Institution, it would be an invaluable deposit. We ask the attention of the women to this subject, because it mainly depends on their care or their decree. And we earnestly entreat them to spare the old documents.—Independent.

The Young may Die.

Children do not like to think much about dying when they are young. It is very common for them to think they shall be old men and women—and enjoy a long life. But this is not certain. The young may die as well as the old. Kind parents and friends, and physicians, all cannot prevent children from dying. We want our youthful readers to think of this; and if you should be called to die young, that you may be prepared to go where Jesus is, and be happy in heaven. Will you think of it every day, and try to pray that God will forgive your sins and make you holy, and then you will not be afraid to die. You can see how a little Christian can die in the following account of

THE DYING GIRL.

"Twas at the close of a bright autumnal day, that sweetest yet saddest season of the year, a lone mother was weeping over the couch of her dying child. The last rays of the setting sun shone bright and glorious across the apartment, and gleamed with yellow lustre on the pale face of the beautiful invalid, upon whose brow and lips death had stamped his signet. The whispering breeze stole softly through the open casement, bearing upon its wings the odor of a thousand wild flowers, sportively playing with many a fragrant blossom, which the kind hand of an affectionate mother had placed in the window to soothe and comfort her departing child. As it fanned the fevered brow of the lovely one, a sweet smile played across her placid features.—'Mother, dear mother!' In an instant she was by her side. 'Ah! the calm evening breeze has revived me.' One look told that sad mother, it was in vain to hope for life longer. 'Take my hand, mother; now press thy cheek to mine. Do not, do not weep, mother—I am well now—I will soon be happy—I am going to Jesus, mother, dear mother, why dost thou still weep—wouldst thou wish to keep me here? I do not fear to die; I am not afraid of death; I feel that Jesus will receive my spirit.' Last night I dreamed I was in heaven; oh, it was so lovely there. I heard such sweet tones of music—deep-toned and holy.—There were flowers that never faded, and brooks and rivers of living water, whose course was never dry. There were thousands of angels dressed in white. One approached me with a spotless robe, and told me that was mine. I saw my name written in the book of everlasting life. O! I was happy there. Mother, I long to go to that heaven. Thou wilt be lonesome, mother, but think that I am happy there, and thou art long will join me. Pray for me, mother!"

Health.

Take care of your health! If you are better than a blank in the world, the world will need you long. Perhaps you are a Christian, and say, "I am not afraid to die." But you should be afraid to die prematurely, as a consequence of your neglect of the laws of health and longevity. You have no more right to neglect the body than you have to neglect the soul. You have the charge of both, and for both you are to give account. If you say, "The cause in which I am engaged is good," very well; then do not pollute its altar by a human sacrifice. It repudiates all such offerings. If death come in, unforeseen, and accidental to devotion to a good work, it is to be received,—welcomed! But when it comes in at the invitation of a constant, known violation of the laws of life, then, to be welcomed, it is to welcome the ghastly form of suicide.

Take care of your health. Though the poniard be sanctified, death is, therefore, no less on its point. The lungs of good men, no less than of bad, suffer from impure air. Irregular habits, or regular bad habits, of eating, drinking, sleeping, acting, will curse any human body, and through the body will harm the soul.

Take care of your health. Do not wait till it is broken down before you take the admonition. If you persist in some known violation of its laws, until you feel their primitive effects, you do it at the most imminent peril. These are often irremovable, even before felt. Take care of your health now. Remember there is a wide difference between being "well," and very well; and perhaps a wider still, between being very well, and being tough, robust, athletic, hardy.—Morning Star.

A FINE OLD RELIC.—On the occasion of the Queen's late visit to Glasgow, having expressed a desire to see the cathedral which has recently undergone the process of restoration, she was shown an ancient copy of the Bible, lately recovered from obscurity, and which was the same which was chained to the desk of the public reader, whence he made known its revelations to an eager and excited auditory, in times when the possession of it by the common people was prohibited. This ancient copy of the Scriptures is in a state of entire preservation. It is bound in oak, and the boards are an inch thick. It is printed in the old Saxon character, and each letter is of an enormous size. The weight of the whole amounts to about twenty-nine pounds. Along with the old sand-glass which was won to measure the time during public worship,

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